

DHAMMIKARAMA  
(BURMESE) BUDDHIST TEMPLE  
BURMAH LANE, PENANG.



# KATHINA CELEBRATION & INVITATION

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**5TH & 6TH NOVEMBER, 1988**

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KATHINA DONORS:  
MDM. OH SIEW GAIK @ OH AH HAN  
and FAMILY  
PENANG.

ALL ARE WELCOME

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**DHAMMIKARAMA  
(BURMESE) BUDDHIST TEMPLE**  
BURMAH LANE, PENANG.

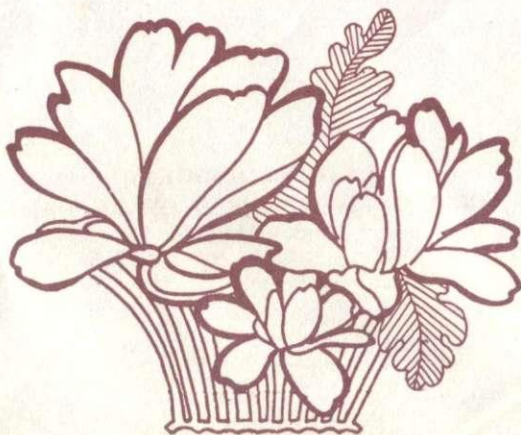
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KATHINA CELEBRATIONS 1988

# Programme

**KATHINA EVE — 5TH NOVEMBER, 1988.  
(SATURDAY)**

- 7.00 p.m. — Illumination of the Temple with candles, oil lamps, and etc., etc., by devotees and Well-wishers.
- 7.45 p.m. — Kathina Eve Evening Service (Chanting of Holy Scriptures by the Venerable Buddhist Monks).
- 8.30 p.m. — Procession round the Pagoda and the Temple Shrine with candles and/or flowers.
- 9.00 p.m. — Light refreshments.



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**KATHINA DAY — 6TH NOVEMBER, 1988.  
(SUNDAY)**

- 9.30 a.m. — Sunday School Service.
- 10.00 a.m. — Procession round the Pagoda and the Temple Shrine with Kathina Robe and other requisites.
- Congregation of Bhikkhus (Buddhist monks) in the Temple Shrine for the KATHINA CEREMONY — PRESENTATION OF THE KATHINA ROBE AND OTHER REQUISITES.
- 10.45 a.m. — Sanghikadana — Offering of alms-food and other requisites to the Sangha, the Community of Buddhist monks.
- SHARING OF MERITS WITH ALL BEINGS AND TRANSFERENCE OF MERITS TO DEPARTED RELATIVES.
- 12.00 Noon — Lunch for the devotees.
- 1.00 p.m. — Short Dhamma Talk to be followed by the presentation of Robes and other requisites to the Buddhist monks.

**SHARING OF MERITS.**



# KATHINA CELEBRATION

The last day of the rainy season brings the annual Kathina Celebration, which provides an opportunity for the Buddhist to earn the highest merits in the eyes of The Buddha. These merits are attained in the donation of the Kathina robes and other requisites to the Sangha (Community of Buddhist monks). Kathina is a Pali word denoting an enduring wholesome state, which is attained from the praise of The Buddha and the noble ones.

## Historical Account

Kathina was first permitted by The Buddha out of profound compassion for the thirty monks of Bhaddavaggi royalty. These monks who are in the various stages towards Arahatsip undertook dutanga (an ascetic practice). They started walking from their native city of Pava to the Savatthi, where they wished to pay homage to The Buddha who was staying at the Anathapindika's monastery in the Jeta Grove.

However, they were unable to reach Savatthi for the beginning of Waso, (the monsoon of rainy season). Travel by the Buddhist monks were drastically limited during this season, so they resided at the part of the way to the city of Saketa for the observance of the Buddhist lent for three months. After Thadingyut, the last day of the lent or the rainy season, the monks continued on their journey.

As a part of their ascetic practice, these monks were not allowed to have many robes. They were allowed three robes only, which are the under, upper and double. The robes they wore, soaked up water and mud from many rivers and puddled fields which they crossed on their way in the heavy rain. They eventually arrived in Savatthi and wearing their soiled robes, paid their respects to The Buddha.

Aware of the hardships endured by these monks, The Buddha was moved by profound compassion to better their situation. He thus permitted his devotees to attain a great merit by offering Kathina-robes to the Sangha between the Thadingyut, the full-moon day of marking the end of the rainy season and the next full-moon day. This period overlaps the months of October and November.

## Significance

Buddhism recognizes many kinds of Dana (Meritorious acts). Generally, the merits accrue to the donor only. The Kathina-dana — the offering of Kathina-robes is unique in that it produces lasting benefits for both the donor and the receiver of the acts of merit. The Kathina-dana is the only act of merit in Buddha-sasana that the donor can perform in the interests of the monks, providing relief, exemption and exoneration from provisions of Vinaya-discipline. Thus the Kathina-dana earns considerable praise from the holiest ones, especially The Buddha.

## The Benefits of Kathina-dana

1. Great physical endowment and beauty;
2. Great intellectual endowment and brilliance;
3. Availability of the necessities of life;
4. Being free from harms; and
5. Final deliverance the Nirvana.

The enlightened state of Nirvana is achieved through the attainment of the noble wisdom in the three kinds of supreme Bodhi at the appropriate time for such deliverance.

It is our hope that all devotees will avail themselves to the merits accrued in taking part in the annual Kathina Ceremony.

By: **VEN. U PANNYAVAMSA SAYADAW**  
CHIEF ABBOT, BURMESE BUDDHIST TEMPLE,  
COMMONWEALTH AVENUE,  
LOS ANGELES, U.S.A.

MAY ALL BEINGS LIVE HAPPILY!  
FREE FROM ANIMOSITY!

MAY ALL OF US SHARE IN THE BLESSINGS  
SPRINGING FROM THE GOOD  
THAT WE HAVE DONE!

PEACE TO ALL!

MADAM OH SIEW GAIK @ OH AH HAN  
and FAMILY  
DHAMMIKARAMA (BURMESE) BUDDHIST  
TEMPLE  
KATHINA CELEBRATIONS — 1988.



# ACKNOWLEDGEMENT

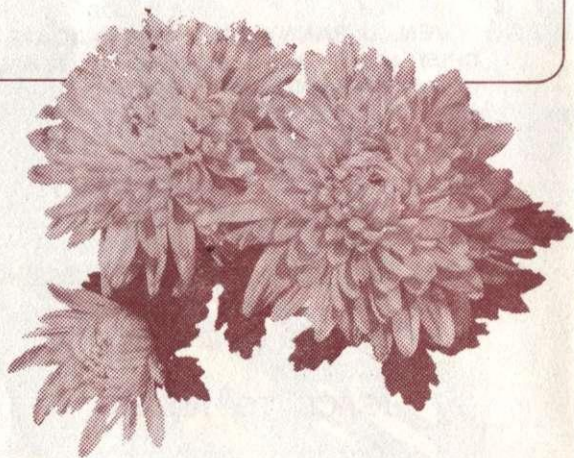
We wish to record our sincere gratitude and heartfelt thanks to:-

1. The Members of the Bhikkhu Sangha.
2. All donors and well-wishers.
3. All voluntary assistance given.
4. Dhammikarama Temple Management Committee, devotees & DBBT Sunday School.

May you all share in the merits and happiness always until the attaining of NIBBANA!

DONORS:-

MADAM OH SIEW GAIK @ OH AH HAN  
and FAMILY  
PENANG.



緬甸佛水車城

## 一九八八年度 功德衣慶典

### 節目表

慶典前夕 十一月五日 星期六

- 七時四十五分—迦絺那前夕暮時禮拜儀式 (由法師頌唸佛經)
- 晚上七時正—燃點油燈、臘燭照亮寺廟。
- 八時卅分—繞佛塔、佛殿遊行。
- 九時正—茶點

慶典正日 十一月六日 星期日

- 早上九時卅分—週日班禮拜儀式
- 十時正—手捧功德衣及其他僧用必需品繞佛塔—佛殿遊行
- 比丘們(佛教僧侶)在佛殿內結集
- 呈獻功德衣等
- 十時四十五分—僧祇佈施以食物及其他必需品供養比丘
- 迴向功德給一切衆生及已逝世的親人
- 中午十二時正—信徒用午餐
- 下午一時正—恭送袈裟及其他僧用必需品給比丘們
- 簡短佛經講座
- 迴向功德

### 功德衣(迦絺那)慶典

每年雨季的最后一天，就是功德衣慶典的開始。在這個節日里，佛教徒們敬送「迦絺那」袈裟（即功德衣）及其他僧用必需品給出家人，藉以佈施來聚積佛陀視為最高的功德。「迦絺那」是巴利文（Kathina），其意義出自佛陀及聖者（僧侶）賜予祝福的特久清淨修行境界。

#### 歷史角度

功德衣慶典的起源，是因佛陀為了卅位來自峇達瓦吉貴族的苦行僧，動了大慈悲心而準許舉辦的。這批出家人，都有各自修行

的境界，並且都即將證得羅漢果位。當時佛陀正居住在舍衛國，給孤獨尊者所建的祇園精舍內。這卅位僧侶想要禮拜佛陀，就由他們的故鄉帕主出發，步行到舍衛國去。

半途中，他們尚未走到一城名沙闍達的，雨季就開始了。在這時期，鮮少有出家人在外行節的，因此，他們唯有暫住下來，修持為期三個月的佛教齋戒期（即夏安居）。齋戒期的最后一天（Thadingyut）一過，他們又繼續上路了。

這批苦行僧所修持的戒律中，其一是每人只可擁有一套袈裟，包括內袍、上衣及外袍。所以，即使僧袍都被雨水、河水、泥巴弄得又濕又髒，也沒得更換。直到目的地時，依舊帶着滿身泥濘去禮拜佛陀。

看到他們這麼堅定不拔的耐力，佛陀因此動了大慈悲心，有意改善他們當時的困境，即準許信徒們在雨季末的月圓日（Thadingyut）至接下一個月的月圓日，正好是陽曆十月與十一月之間的一段日子，奉送功德衣給出家人。

#### 意義

佈施乃佛法所推崇的善行之一，它也有多種之分，大至上，其佈施利益只惠及施者獨增福報。可是佈施功德衣則不然，其受者和施者皆可同時受惠良久，可說是非常特殊的。這佈施，讓施主們直接賑濟出家人，為他們謀福利、並能暫時解除寺院的規律——毘奈耶。因此，這個善舉受到聖者（出家人），尤其佛陀，的祝福讚賞。

#### 佈施功德衣的福報

- (一)生理天賦及容貌皆美好。
- (二)天資聰穎，才氣煥發。
- (三)生活所需，均能滿足。
- (四)免受災害。
- (五)了脫生死，證入涅槃。

凡人若具備三種大智慧（無上菩提）中任何一種，在適當的時刻，成就悟道，就能進入涅槃，了脫生死輪迴之苦。

但願所有的信徒都會好好利用這一年一度的功德衣慶典，聚積無量功德。

文：烏·班雅旺沙法師，  
美國洛杉磯緬甸寺大主持

願一切衆生皆生活愉快！

遠離憎恨！

願大家分享一切因我們行善所得的祝福！

願一切衆生皆平安寧！